

# THE INTERNATIONAL PSYCHIC GAZETTE

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## The Passing of Mr. Henry Bubb, J.P.

### A GENEROUS BENEFACTOR TO THE SPIRITUALISTIC CAUSE.

**M**R. HENRY BUBB, J.P., of Ullenwood, near Cheltenham, passed to the higher life on Thursday, March 12, as the result of an acute attack of bronchitis. He was only really ill for six hours, and practically did not suffer at all—a wonderful ending to a long, happy and useful life of eighty-eight years, in which he preserved his mental and physical activities to the last.

He was a gentleman full of geniality and good humour—ever courteous and unruffled; he was precise and business like in his habits, and early morning found him dealing with his correspondence, while his days were largely spent in the care and development of his beautiful estate. He was one of the County magnates of Gloucestershire, and regularly sat on the Bench of Magistrates. He was a staunch Conservative in politics and had been wont all his life to mingle with intellectual and cultured people, both at home and abroad, but that did not prevent his closely associating himself during his latter years with the humble Spiritualist Movement in a fashionable and highly conventional city. Thereby he displayed a courage and independence rarely developed by octogenarians. When he had become convinced that Spiritualism was true he purchased a piece of ground in Bennington Street, Cheltenham, for the nascent Spiritualist Society which had been conducted in the town by Major Marriott, D.S.O., built thereon a beautiful and commodious Church, and at 8 a.m. on June 3, 1927, he performed the opening ceremony, by unlocking the door and admitting the assembled congregation. That was an early hour; it had been fixed on as astrologically propitious; and the history of the Church since has been in accord with the favourable omens.

He has been a subscriber to the *International Psychic Gazette* for the past fifteen years, and was a very liberal contributor to its maintenance and to its efforts on behalf of the liberation of mediums from the oppression of the "law." After the notorious decision of Lord Chief Justice Lawrence and four other High Court Judges, in *Masson v. Stonehouse*, to the effect that everything included in the term "fortune-telling"—that is to say, Spiritualistic mediumship, clairvoyance, palmistry, and astrology—was "a crime in itself," apart from evil intention, Mr. Bubb assured us of his support should a favourable case arise in which this decision might be tested. Such a case arose in the opinion of Mr. E. P. Hewitt, K.C., when Mrs. Clara Irwin, a well-known Spiritualistic medium, was arrested, tried, and fined for exercising her gifts. Mr. Bubb who was in Italy at the time promptly promised us £100 and his daughter, Miss Evelyn Maude Bubb, £10, to enable the appeal case to be proceeded with. But he did more than that. He

entered into formal recognisances to pay a further £80, if necessary, for the costs of the police in the event of the appeal not being successful. We referred to the circumstance thus in our issue of April, 1925:—

"Mr. Bubb, who has sympathetically supported every effort made by this *Gazette* on behalf of oppressed mediums and with a view to have the law altered, is a hearty and vigorous Spiritualist who has seen eighty-two summers, and he and his equally enthusiastic daughter, Miss Evelyn Maude Bubb, kindly broke their journey home from their Italian villa to perform this good service to the Cause. They arrived in London late on a Friday night after their long railway journey and Channel crossing, and on the following Saturday morning accompanied Mr. A. E. Timbrell, the solicitor in the case, and ourselves to the little dingy Police Court in a back street in Lambeth, where the formalities were expeditiously despatched between two cases in the usual melancholy saturnalia of crime. It was the prompt promise of substantial financial support from these two good friends of Spiritualism that made it possible to decide at once on going forward with the Appeal."

### HIS SPIRITUALISTIC EXPERIENCES.

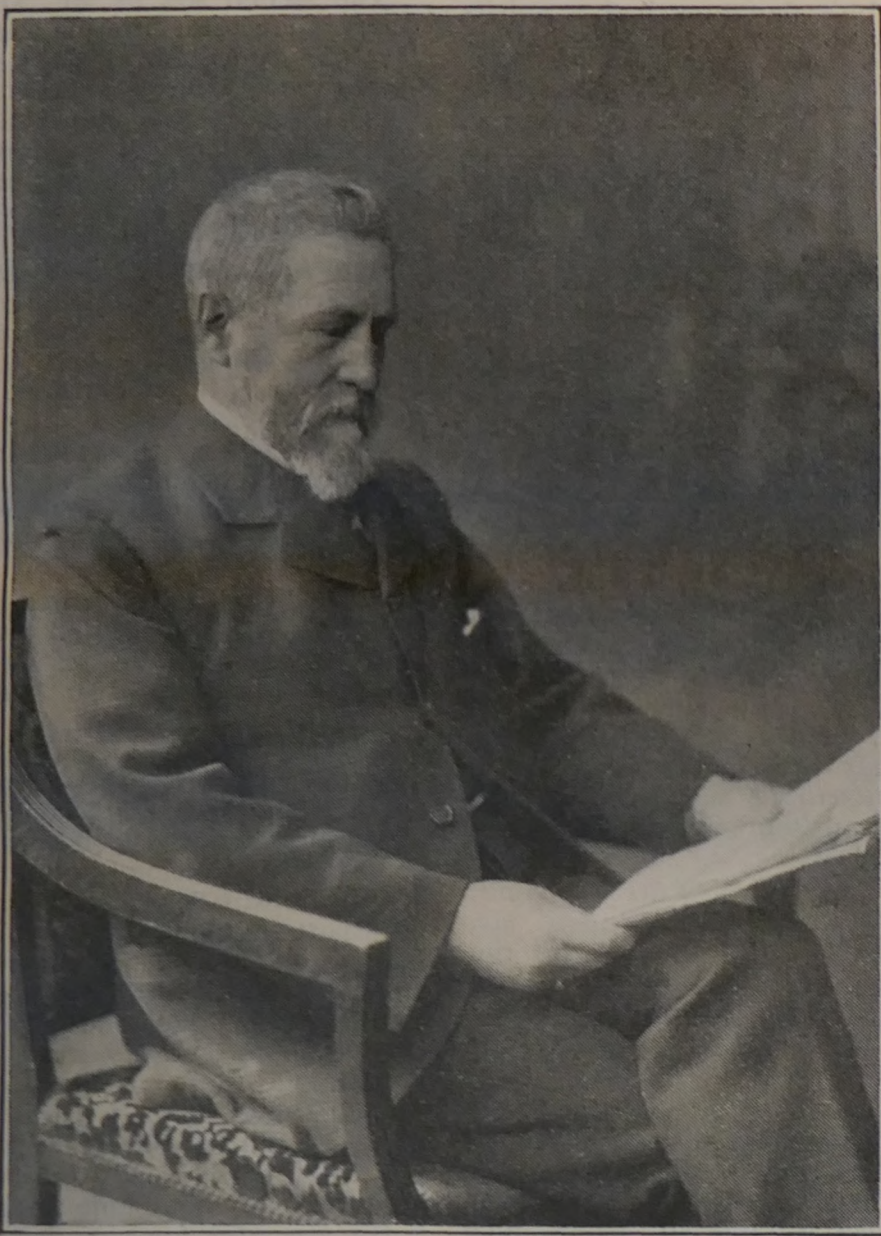
It was through his own personal experiences that Mr. Bubb became convinced—beyond all shadow of doubt—of the continuity of life beyond the grave and the possibility of communion between "the living and the dead." This absolute conviction, which nothing would

shake, gave him the driving power for his quiet propaganda work among his friends and acquaintances, and made him such a wonderful comforter to the bereaved.

Mr. Bubb lost his second wife in January, 1924. One day, before her funeral, he and a friend went for a short walk and on their return to the house he saw her for a few fleeting moments standing on the veranda as if to welcome him. Being of a scientific turn of mind he tried again and again to see whether there was any "normal" explanation, such as shadow or reflection, which could account for the apparition, but in vain.

A year or two later he was sitting with a London medium when his second wife was communicating, as she did upon almost every occasion that he attended a seance. She scolded him for not believing that she was actually present when she had appeared to him on that occasion. After this his doubts vanished.

Some months after her death Mrs. Bubb manifested through the mediumship of Mr. Aaron Wilkinson in two sittings which he gave to Mr. J. Arthur Hill, as the latter has recorded in his "From Agnosticism to Belief," and then gave a number of convincing tests. She had not



MR. HENRY BUBB, J.P.



met either Mr. Wilkinson or Mr. Arthur Hill in life, but had taken much interest in the published records of their sittings.

There was an interesting sequel. Mr. Bubb attended the Sunday morning service at the Grottrian Hall during the meeting of the International Spiritualist Congress in 1928. Mr. Aaron Wilkinson was also present at the service but Mr. Bubb was unaware of this, as they had never met. Mrs. Estelle Roberts, the clairvoyante, gave Mr. Bubb a message which was evidently from his second wife but, possibly owing to his sister trying to get through at the same time, the name of Annie, instead of the correct name of Sarah, was given. Suddenly Mr. Wilkinson, who was sitting a little behind Mr. Bubb, heard a spirit shouting excitedly in his ear, "She has given my name as Annie, it's *not* Annie, it's Sarah! Tell him it's Sarah!"

From the other details, which the clairvoyante had correctly given, Mr. Wilkinson realised that it was Mrs. Sarah Bubb who was trying to communicate with her husband and had rushed to ask his help. At the conclusion of the service he approached, saying: "Are you not Mr. Henry Bubb of Cheltenham? I have never seen you before, but your wife, Sarah, came to tell me her name while Mrs. Roberts was giving you the message from her."

On one occasion Mr. Bubb's daughter had a spirit-photograph taken by the Crewe Circle. She was staying with her oldest friend in Stockport at the time, and when the print was sent to her, there was a beautifully clear "extra" of a young woman of from twenty to twenty-five years of age. Miss Bubb and her friend thought there was an extremely strong likeness between the "extra" and herself, though the girl seemed to have very dark eyes, while Miss Bubb's are a greenish-hazel. She and her friend thought it might be a likeness of her sister who had passed over some forty years before at the age of three months and who had dark eyes. When the photograph was submitted, however, to Mr. Bubb and his niece, they could see no likeness at all between Miss Bubb and the "extra."

Eighteen months passed, when Mr. Bubb went to London for an anonymous sitting with Mrs. Cannock. It was a fine seance, his wife and many relatives manifesting and giving very apposite advice. Suddenly Mrs. Cannock said:—"They are telling me that you have two daughters, one on earth and one in the Beyond, and that the one here has had a spirit-photograph taken—is this true?" "Yes," replied Mr. Bubb, "she has had many spirit photos taken." "They are speaking of one," replied Mrs. Cannock, "on which is the 'extra' of a girl. They tell me that this 'extra' is of your daughter in spirit, and that you will not believe it!" After this Mr. Bubb was no longer an "unbelieving Thomas" with regard to that photograph.

Mr. John Hampson, Mrs. Sarah Bubb's first husband, had been one of Mr. Bubb's intimate friends. Mr. Hampson had bought and had beautifully laid out the estate of Ullenwood and had built the present house. He constantly communicated with his wife's second husband, and on one occasion when asked his name he replied, instead of giving his name:—"You are the man who is standing in my boots!"

The first time he communicated was at an anonymous sitting with Mr. Vout Peters, when he thanked his successor for having carried out the development of the estate on the lines laid down by himself, mentioning particularly the care which Mr. Bubb had lavished on the fine holly hedges which are a feature of Ullenwood, and which had been planted by Mr. Hampson over fifty years previously.

There is a marble bust of Mr. Hampson at Ullenwood, but as the two men were of much the same type, it is constantly mistaken for a likeness of Mr. Bubb. One day when communicating through Mr. W. R. Sharp, of Coventry, on being asked his name, he replied:—"If my bust could but speak you would know who I am!" There are fine oak carvings of Chaucer's Canterbury Pilgrims in the Ullenwood entrance hall, and on another occasion he announced himself as "the man who ordered the carvings."

The first Mrs. Henry Bubb, Zoë, frequently communicated, usually accompanying Mrs. Sarah Bubb. On one occasion when the late Mr. Ayris, of Coventry, was the speaker, Mr. Bubb was present at the Cheltenham Spiritualist Church and was not accompanied by his daughter. After the service was over Mr. Ayris asked the secretary if he could tell him who "Maudie" was? He was told that at home Miss Bubb was always called "Maudie." He then asked who the old gentleman was, sitting in the front row (Mr. Bubb), and remarked that a fair, very bright and beautiful young woman had stood behind the old gentleman with her arms round his neck, and remarked in a clear voice:—"I am Maudie's mother."

Thinking that the old gentleman would be alarmed if he described her, the speaker omitted to give the description and message until Mr. Bubb had left the Church.

Miss Bubb writes:—"During the funeral service in Church, while Mr. Sharp was giving a most beautiful invocation, before the address, I sensed my Father with me for the first time since his passing. I sent out a loving mental question as to whether he was really there, and immediately heard the reply clairaudiently, although owing to the difficulty of concentrating during the prayer I could not memorise the exact words:—"Yes, Maudie, I have just come to speak to you. Yes, I am all right. I wanted you to know. Now I am going back. Good-bye. Just a loving greeting and he was gone. But it was he, I know full well."

There is little doubt that had Mr. Bubb developed his innate healing power when young he would have become a wonderful healer, for he never visited an invalid without some benefit in health accruing to the sufferer.

### MR. BUBB'S LIFE STORY.

The story of Mr. Bubb's interesting career is told by the *Gloucestershire Echo*, from which we cull the following particulars.

The second son of Mr. Anthony Bubb, of Witcombe Court, Gloucestershire, he was born on January 16, 1843. He was educated at Cheltenham, Weston-super-Mare, Queenwood College, Hants, and in Germany. He began his business career as apprentice to a London firm of land surveyors, a profession for which he showed great aptitude. His health broke down, and after several months illness he joined his younger brother in acquiring the Southfield Cloth Mills at Woodchester, but this undertaking proved to be disastrous.

He next joined another brother who was working the the Ligurian slates at Lavagna in Italy, and shipping them to England. And thus began his fifty years connection with Italy, first for business and then for health and pleasure.

While residing at Santa Margherita, Liguria, he married Zoë, the eldest daughter of Dr. David Lloyd, of Shanklin, Isle of Wight. This happy marriage was cut short within three years by the death of his wife at the birth of their second daughter, who did not long survive her mother. The first daughter is Miss Evelyn Maude Bubb.

A year later he married his first wife's greatest friend, Mrs. Hampson, widow of Mr. John Hampson, of Ullenwood, and daughter of Mr. William Hall, of Seven Springs, Cheltenham. This marriage was as happy as the first, and lasted for forty years until his wife died seven years ago. A year after this marriage Mr. Bubb bought an old Italian "palazzo" at Rapallo, a few miles from Santa Margherita, which he owned for forty years. This quaint red mansion stood on rocks rising out of the Mediterranean Sea, and behind it stretched a large and luxuriant garden. Both Mr. and Mrs. Bubb spoke Italian well, and they were much beloved by the peasants and fisher people who were their near neighbours.

Mr. Bubb was one of the earliest motorists in Gloucestershire, and was an early member of the Royal Automobile Club. He commenced driving in 1899 and drove almost daily for thirty years, his favourite car being a Cadillac. On his eighty-eighth birthday he drove his thirty horse-power touring car for about twenty-five miles, his only companion being Miss Bubb.

He was also fond of deep-sea yachting, and first in the S.Y. *Cressida*, and later the S.Y. *Adriana*, he spent many happy months on the sea, navigating the yachts himself. He made winter cruises in the Mediterranean, visiting Italy, Greece, France, Spain, Dalmatia, Turkey, and Algeria, and went on summer cruises to Scotland and Norway, his wife being as enthusiastic a voyager as himself.

During their married life Mr. and Mrs. Bubb greatly developed the Ullenwood property, taking a keen interest in forestry and the building of the farm-houses and cottages which have made the estate the beautiful property it is to-day. He employed some thirty men on the estate, by whom as by the whole neighbourhood he was greatly esteemed. When in June, 1902, Miss Bubb's twenty-first birthday was celebrated by a dinner fifty-four tenants and employees sat down to the feast, and presentations of money were made to the employees according to their years of service.

It was Mr. Bubb who provided the huge bonfires which blazed on Crickley Hill on the occasion of Queen Victoria's Diamond Jubilee in 1897 and King George's Coronation in 1911.

He was made a Justice of the Peace in March, 1896, and while resident at Ullenwood sat regularly on the Cheltenham Bench of Magistrates.

He was fond of an open-air life and was deeply interested in psychical matters, his first interest having been aroused

over fifty years ago, when through the clairvoyant He was a member of the but resigned last year Conan Doyle's protest at

He was President of Church in Bennington S death, and he was chiefly building.

He was a member of the shire Archaeological Society while his interest in agriculture by his election as a Governor of the Society.

The funeral service was held at the Church on Monday, March 22, 1931, a congregation of over three hundred. A large number of Mr. Bubb's neighbours, County officials, and members and adherents

## The Spirit

MR. P. GOEDHART, The Hague, is a Spiritualist, who through the invitation of the London Spiritualists' Congress in Holland, as he is President of the Congress we will meet on April 16, so that we will be at first hand of the person who is the warm-hearted Dutchman of the Congress.

He told us a story of a subscription list was started for the Congress almost the whole of the first few days, by the American, Mrs. Noë, of Maastricht, and van Herenschwand, who has grown to £360.

The Organising Committee drawn from the best families of them have already received the Spiritualist Movement. The different sections to deal with housing and finance, and the Dutch, of 140 Benthicks all correspondence.

The programme for the Congress but Spiritualists everywhere that Lady Conan Doyle is, and will deliver an address and members at a public reception.

Apart from the business of the Congress in various sections many Spiritualists will be opened, and there will be a tour as far as Rotterdam. There will also be opportunities at The Hague, when meetings will act as guides.

There was some difficulty in the pre-arrangement for the Congress, with English and Dutch languages, and the widow of the celebrated artist of Holland, kindly offering to give in addition spirit messages she received from some of the victims of the

Mediums of various nationalities will also be invited to give the visitors.

The portrait of Mr. Goedhart, a reproduction of a clever drawing by Wynmalen, which was presented on his seventieth birthday. On his return from France and England by the *Worlds*, those papers have Dutch accounts of his life and obituary notice! Born at Arnhem, the



over fifty years ago, when a missing man was traced through the clairvoyance of a Manchester medium. He was a member of the Society for Psychical Research but resigned last year in sympathy with Sir Arthur Conan Doyle's protest against its methods.

He was President of the Cheltenham Spiritualist Church in Bennington Street from its inception till his death, and he was chiefly responsible for the cost of the building.

He was a member of the Society of Arts, the Gloucestershire Archaeological Society and Cotteswold Field Club, while his interest in agriculture was signalled in 1909 by his election as a Governor of the Royal Agricultural Society.

The funeral service was held in Cheltenham Spiritualist Church on Monday, March 16, when there was a congregation of over three hundred persons, including a large number of Mr. Bubb's relatives, personal friends and neighbours, County officials, estate and farm employees, and members and adherents of the Church. Mr. Bubb

had expressed the wish that there should be no flowers or mourning at the funeral, and this wish was respected. A very natural exception was a magnificent cross, over six feet long, composed of arum and harrissi lilies, roses and carnations, the tribute of his beloved daughter, which rested on the coffin.

The service was conducted by Mr. W. R. Sharp, of Coventry, and Miss A. Yates, of Bristol, who both emphasised the Spiritualist gospel that death meant only the passing into a higher, freer, and happier life. Mr. Sharp said he had received a message that morning from Mr. John Hampson, in spirit-life, who said:—"Henry Bubb is all right. He bids you tell them that the glimpse he has already had far exceeds his greatest anticipations." The funeral took place at Badgeworth Churchyard, whither the company was conveyed in motor-cars and motor coaches. The grave was beautifully decorated with laurel leaves, moss, and snowdrops. After the committal ceremony, performed by Mr. Sharp, those assembled dropped posies of snowdrops into the grave as they passed, which flowers had been culled by the Allenwood employees from their cottage gardens.

## The Spiritualist World Congress at The Hague.

**M**R. P. GOEDHART, of 8 Van Imhoffplein, The Hague, is the genial Dutch Spiritualist, who three years ago brought to London the invitation of his countrymen to Spiritualists throughout the world to assemble in Congress in Holland in September, 1931. As he is President of the Organising Committee of the Congress we welcomed his visit to us on April 16, so that we might learn something at first hand of the preparations being made by the warm-hearted Dutch Spiritualists for the Congress.

He told us a story of enthusiastic effort. When a subscription list was started for the expenses of the Congress almost the whole sum necessary was given in the first few days, by the Baron and Baroness Taets van Amerongen, Mrs. Nosé, Mr. and Mrs. Sickler, and Mrs. van Herrenschwand, who together subscribed 3,000 guilders, the equivalent of £250. Since then the fund has grown to £300.

The Organising Committee consists of fifteen persons, drawn from the best families at The Hague, and several of them have already rendered great services to the Spiritualist Movement. This Committee is divided into different sections to deal with inquiries, reception, housing and finance, and the Secretary, Mr. H. P. van Walt, of 140 Bentinckstr., The Hague, will handle all correspondence.

The programme for the Congress is not yet complete, but Spiritualists everywhere will be pleased to learn that Lady Conan Doyle is to be the President D'Honneur, and will deliver an address of welcome to the delegates and members at a public reception.

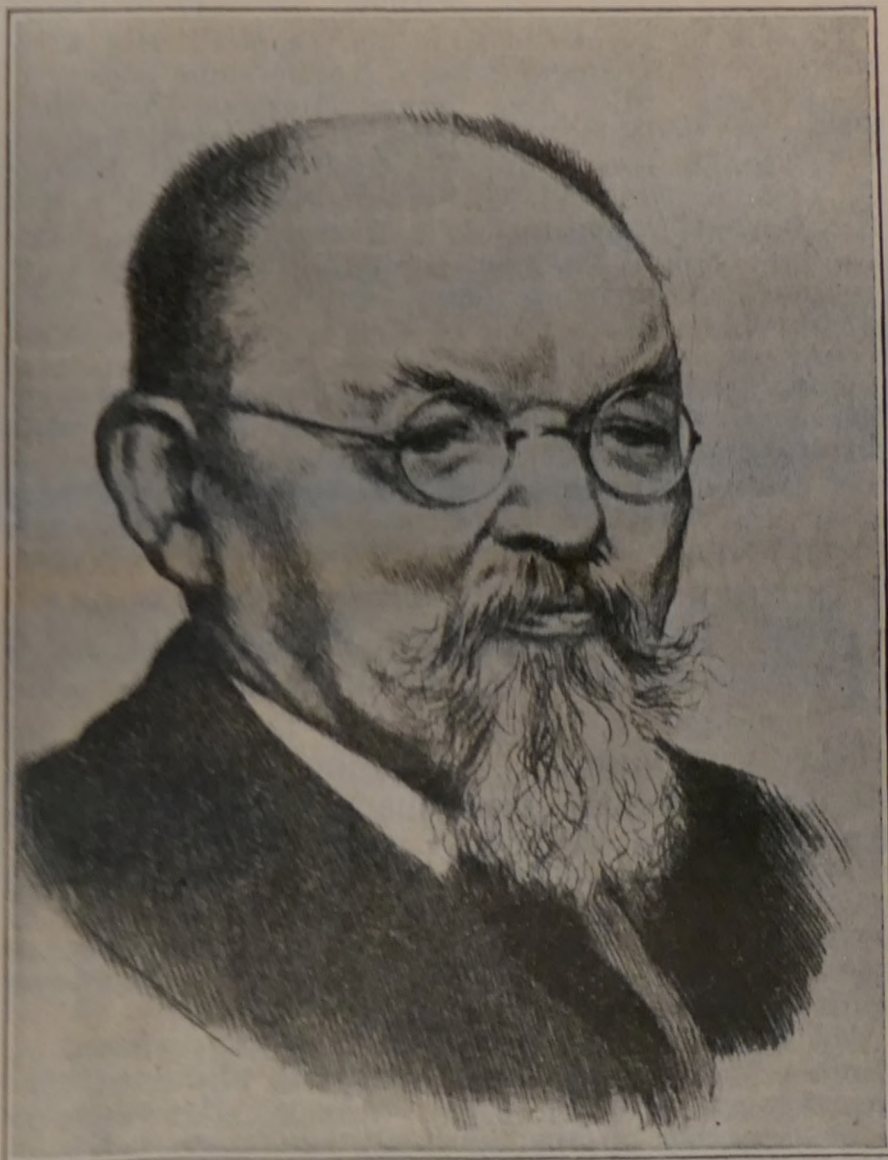
Apart from the business of hearing reports on the progress of Spiritualism in various countries, and discussing in sections many Spiritualistic topics, there will be a united service for public worship on Sunday, a psychic museum will be opened, and there will probably be a sight-seeing tour as far as Rotterdam by motor coach and boat. There will also be opportunities to visit the chief places at The Hague, when members of the Organising Committee will act as guides.

There was some difficulty in finding a suitable interpreter for the Congress, who knows the French, German, English and Dutch languages, but Mrs. Hinchliffe, the widow of the celebrated airman, who is herself a native of Holland, kindly offered her services, and she will probably give in addition an address on the convincing spirit messages she received from her husband and from some of the victims of the R 101 disaster.

Mediums of various nationalities attending the Congress will also be invited to give seances for the pleasure of the visitors.

The portrait of Mr. Goedhart here printed is a small reproduction of a clever etching by the Dutch artist, Wynman, which was presented to him last year on his seventieth birthday. On that occasion Mr. Goedhart was greatly amused by seeing his death announced in France and England by *La Revue Spirite* and the *Two Worlds*, those papers having unhappily mistaken the Dutch accounts of his birthday celebrations for an obituary notice!

Born at Arnhem, the capital of the province of



MR. P. GOEDHART

Gelderland, Mr. Goedhart spent his whole professional life as a teacher and school inspector, and was Principal of the High School at The Hague, when he retired in 1925. He was married in 1888, and it was the death of a son in 1909 that first awoke his interest in Spiritualism. He came to London in 1910 and had sittings with Mr. Cecil Husk and Mr. Ronald Brailey. In 1912 he began to contribute articles to *Het Toekomstig Leven* ("The Future Life"), the Dutch Spiritualist monthly, of which he later became director, editing it from 1925 to 1930. He was secretary of The Hague Spiritualist Association for over five years. He has been present at the Spiritualist World Congresses held at Liege, Paris and London, and he accompanied Sir Arthur Conan Doyle as interpreter during his great tour through Holland in 1929.

**JEWISH SOCIETY FOR PSYCHIC RESEARCH.**—At a general meeting of this Society the following resolution was unanimously adopted:—"That this general meeting, realising the need of permanent premises in the more effective pursuit of the Society's objects, hereby empowers the Council to take the necessary steps, and pledges itself in support of such undertaking." A number of generous donations were made, and promises given of financial assistance and gifts in kind. Amongst other activities it is proposed to establish a library, and offers of books, gifts, and donations will be gratefully received by the Hon. Secretary, Mr. A. Victor, Caxton Hall, S.W.



## CONAN DOYLE MEMORIAL FUND.

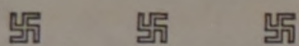
THE Hon. Treasurer of this Fund received the following donations from March 18 to April 17 inclusive, amounting to £55 2s. 4d., which with the £1,056 4s. 11d. previously acknowledged brings the total donations to date to £1,111 7s. 3d.

## SIXTH LIST OF DONATIONS.

	£	s.	d.
Mr. Goedhardt, Mrs. Noë, and other Dutch friends ...	17	7	10
Walthamstow Spiritualist Church	10	10	0
Mrs. A. M. Menck ...	5	0	0
Mrs. Jessie C. Morton ...	5	0	0
C. I. Williams, Esq. ...	2	2	0
Carmyle Christian Spiritualist Association ...	2	0	0
Oxford Spiritualist Society ...	1	11	0
Mrs. Emma Mendelssohn ...	1	1	0
C. W. Newcourt, Esq. ...	1	1	0
Huntingdon Spiritual Centre ...	1	1	0
Sale of Photo Postcards of Sir Arthur to date ...	1	2	6
Total ...	£47	16	4

Amounts of £1 and under.—Mrs. Shapira; Mrs. E. S. Norfolk; D. Barrington, Esq.; Dunfermline Society of Spiritualists; Miss Alice Evans (Mosman, Australia); Ernest H. Godbold, Esq.; Mrs. R. F. Mayer, Nairobi; F. Hartnoll, Esq.; Mrs. E. Goodwin; Miss Eleanor G. Trundle, J.P.; W. G. Stewart Russell, Esq.; Mrs. K. Briscoe; "Spiritualist," Sheffield; Mrs. Clara Phillips; Mrs. J. Townsend; Mrs. G. Pegge; Mrs. L. P. Tournay; Anonymous; Miss Dorothy Bowers.—Total £7 6s. 0d.

Donations should be sent to the Honorary Treasurer, Mr. A. C. Grigg, Lloyds Bank Ltd., 121-125 Oxford Street, London, W.1.



### PRETENDED MEDIUM'S FANTASTIC STORY. ANOTHER NEWSPAPER STUNT "CONFESSION."

THE REV. ARTHUR FORD paid us a welcome visit on April 20 and was good enough to give us the facts about an alleged medium's "confession" in America that has recently been made much of in the English press.

According to the published reports Mr. Nino Pecararo, the American medium referred to, had confessed he was a fraud, and had claimed further that he had hoaxed Lady Conan Doyle last year by materialising the alleged spirit of her son.

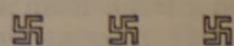
Mr. Ford told us:—"When Pecararo confessed to being a fraud he was simply admitting what intelligent investigators have known for ten years. He was never taken seriously by any Spiritualist group or society in the States. I know a number of people who have sat with him and everyone reported that his 'mediumship' was the most puerile stupid thing they ever witnessed. The general opinion is that he is a fellow who could be induced to pretend anything for a ten pound note.

"His crooked mentality may be gauged from the news item wherein he stated that a year ago he materialised Lady Conan Doyle's son! Everyone knows it is more than five years since Lady Doyle last visited America. She has herself replied in the Press as follows:—"There is no truth in this fantastic story. I have not been in America for several years, and I have never seen my stepson materialised there. Neither have I ever heard of this Pecararo. Let him find some other means of seeking notoriety."

"Furthermore, the despatch reveals another fact connected with this 'confession' which makes every Spiritualist in America laugh. The 'confession' was made in the house of a certain Vaudeville magician, who has been trying for years to secure a little cheap publicity by attacking mediums. His name is never seen in the Press except when he is challenging some important Spiritualist. He tries to pose as another Houdini, but lacks both Houdini's intelligence and the respect which the public had for him. Spiritualists who knew Houdini admitted he was a lovable gentleman.

"This magical father confessor of Pecararo edits a page in *Science and Invention*, in which journal he explains simple magical tricks for children. Two years ago he was thrown out of a Spiritualist Convention meeting in New York for disturbing a religious service.

"So far as Nino Pecararo is concerned, he has confessed to obtaining money by false pretences, and his 'confession' about having been a fraudulent medium was hardly prompted by noble motives. He admits that in recent years he has not been successful and his manager recently described one of his shows as 'a terrible frost.'"



### ANONYMOUS GIFTS FOR THE CHURCH AND SPIRITUALISM.

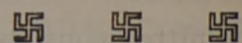
BISHOP FRODSHAM, says the *Evening Standard* of April 16, announced at a Halifax Parish Church meeting that just before Easter he found on the doormat at the vicarage a packet containing £1,000 from an anonymous donor for reducing the liability on the parish church. Last year a similar gift of £1,000 was found on his doormat.

And here is a parallel event reported less than three weeks before, of special interest to Spiritualists. Mr. F. W. South, who was in the offices of *Light* and the London Spiritualist Alliance for forty-two years, until his retirement eight years ago, published some interesting reminiscences in *Light* for March 28, in which he mentions that when Mr. Henry Withall was Honorary Treasurer of the L.S.A., its organ, *Light*, fell into financial difficulties, and he was wondering how these could be surmounted when there came by post two anonymous letters each containing £1,000 to be devoted to the benefit of the paper. It was afterwards learned that these munificent gifts came from Mr. E. H. Bentall.

*Light* has recently started a "Jubilee Sustentation Fund," which it says is "made necessary by the stress of those circumstances which just now afflict newspapers as well as other enterprises." Several hundred pounds have already been collected from its well-wishers.

Dr. Fielding-Ould, President of the L.S.A., announced in *Light* of April 18 that Mr. David Gow, its brilliant Editor for sixteen years, has at his own request been relieved of the sole Editorship, as he felt "he could not much longer bear the full responsibility." He will, however, remain as Advisory Editor, and write the weekly leader, and Mr. George Henderson Lethem will be his Associate Editor.

We take this opportunity of wishing our genial confrère many happy years of greater ease and less responsibility. The L.S.A. has done well to retain him, for he is a notable landmark in Spiritualistic journalism.



### MAY FLOWERS.

Break the bushes into blossom, and the thrushes into song;

And the brook in ripple rushes in its silvern race along;

Winds of March and April showers did their best, day after day,

Now the world's aglow with flowers, fondled by the touch of May.

You, who yearning in the winter of your sorry discontent,

Sighed and prayed for joy and sunshine, for this glorious event,

Now 'tis with you in its splendour, and its pleasantness of yore

Go you, then, to greet its advent, gladly as you've ne'er before.

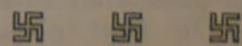
Like the bush, and like the song bird, let your anthem sweetly call

To your heaven of remembrance, dearly treasured by us all;

Let your voice outvie the music of the flowing water way,

Let your heart regret, nor fret not, when you see the flowers of May.

H. HALLETT BUCKNOLE.



By training ourselves in breathing to use every part of our lungs, we can be certain that after three or four months of practice our physical strength will be doubled, our intellectual faculties tripled, and our moral qualities quadrupled.—*Jules Fiaux.*

## The First

The following is the delivered by Mrs. Community's Sunday on April 12.

"And their words they believed them no

I WANT to disclose to have taken place Easter mornin because the festive the goddess East at the spring equinox in pre-Christian tin

I want to dwell on words seemed to them not." To us that see Let me remind you of occur. According to gone to the tomb in had been laid, to take she had found the tomb thought that someone beloved Master, she who went immediately indeed the body of Jes

Now the disciples had the last days of their him in his hours of not knowing what to of stopping to find perhaps that they might be suspected of having also perhaps to avoid put to death as a revolt went back timorously t

### THE FIRST WITNE

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You may wonder wh once recognise Jesus, w And if anyone had be nothing about spirits t her recognise him at onc a spirit materialises for weak, the likeness is ne the daylight was getting light have the effect of m just as they make the or films disappear.



# The First Christian Easter Morning in the Light of Spiritualism.

By MRS. ST. CLAIR STOBART.

*The following is the substance of a delightful discourse delivered by Mrs. St. Clair Stobart at the Spiritualist Community's Sunday Morning Service in Grottrian Hall on April 12.*

"And their words seemed to them as idle tales, and they believed them not."—*Luke xxiv, 2.*

I WANT to discuss the events which are said to have taken place on the very first Christian Easter morning. I say Christian Easter, because the festival of Easter, so named from the goddess Eastre, had long been celebrated at the spring equinox by the so-called heathen in pre-Christian times.

I want to dwell on the words of our text—"And their words seemed to them as idle tales, and they believed them not." To us that seems a most remarkable statement. Let me remind you of the setting in which these words occur. According to St. John, Mary Magdalene had gone to the tomb in which the physical body of Jesus had been laid, to take spices, *et cetera*, and to her dismay she had found the tomb empty. Much distressed at the thought that someone had taken away the body of her beloved Master, she hastened to tell Peter and John, who went immediately to the sepulchre and found that indeed the body of Jesus was not there.

Now the disciples had all behaved very badly throughout the last days of their great Teacher and had deserted him in his hours of trial. And now Peter and John, not knowing what to make of this empty tomb, instead of stopping to find out what had happened—fearing perhaps that they might, if discovered near the sepulchre, be suspected of having removed the body, and wishing also perhaps to avoid suspicion of association with one put to death as a revolutionary—they, Peter and John, went back timorously to their own homes.

## THE FIRST WITNESS OF THE RESURRECTION.

And it was left to Mary Magdalene to be the first witness of the resurrection (as it is called) of Jesus. With more courage than they, she stayed by the tomb, in the hope of finding out what had really happened, and she was richly rewarded. For as she was gazing through her tears at the place where the body of Jesus had lain, she beheld two angels—or spirits—in shining white—their ectoplasmic covering—one at the head, and the other at the foot of the grave.

They asked her why she wept and was seeking the living amongst the dead. They told her that Jesus had risen from the dead, and reminded her that he had told the disciples (at the Transfiguration seance and at other times) that he would be crucified but would rise again on the third day. Observe Mary wasn't at all surprised at being thus spoken to by spirits.

Then turning round she found herself face to face with someone she supposed to be the gardener, in charge of the cemetery, as it was too early for anyone else to be about. He also asked her why she was weeping, and she said, "Oh, sir, if you have removed my Master, do tell me where you have laid him, that I may take him away."

And then we can imagine Mary's surprise and joy when, in reply, she heard the well-known voice of Jesus himself call her gently by her name, "Mary!" She called out joyfully, "Master!" and in her eagerness stretched out her hands to touch him, but he had only just materialised, and the power given out by herself was probably not very strong, she being full of emotion. Jesus told her not to touch him yet, for if she had done so he might at once have dematerialised.

But later, as time went on, when there was more power, Jesus materialised so successfully that the disciples walked and talked with him, and one was able to feel and touch the marks where the nails had pinned his hands to the Cross.

You may wonder why it was that Mary did not at once recognise Jesus, whom she knew and loved so well. And if anyone had been writing the story who knew nothing about spirits they would probably have made her recognise him at once. But, as matter of fact, when a spirit materialises for the first time and the power is weak, the likeness is never perfect. And in this case, the daylight was getting brighter, and the white rays of light have the effect of making a materialisation disappear, just as they make the images on photographic plates or films disappear.

## THE DISCIPLES' INCREDULITY.

But at any rate Mary both saw and heard Jesus long enough to convince her that it was he. She told other women who came to the tomb, including Jesus' mother, about what had happened, and they all went off to tell the disciples. And these men, disciples, even apostles, who had spent so much time with Jesus, and should have learnt to understand the fundamental truths of survival, were incredulous. The news brought by Mary and the other women "seemed to them as idle tales and they believed them not." And even on the same day when two of them walked and talked with Jesus on the way to Emmaus they were incredulous, until he broke bread with them in his old familiar characteristic way, when their eyes were opened and they at last believed that Jesus had indeed risen from the dead.

Having thus told the story of what happened on the first Christian Easter day, Mrs. Stobart proceeded to elucidate and stress certain points of interest from the Spiritualistic point of view. She thought the early incredulity of the Apostles had been all to the good, and showed that they were certainly not ready to believe "idle tales" and must have very convincing evidence before they could believe that the Resurrection of Jesus in spirit form had actually occurred. They did not have any ready faith in what they had been told.

## FAITH NOT SUFFICIENT.

A well-known clergyman of the Church, who was timidly hovering on the outer edge of Spiritualism, had asked her one day if *faith* in a future life, faith in this, that and the other, was not all sufficient? She replied that Spiritualists preferred knowledge to faith, and facts to miracles, and that until the clergy followed suit, their churches would remain empty. It was because the churches had not been able to establish the facts of their religion that they had been obliged to insist upon faith. They still said that faith in miracles was necessary, as the age of miracles had passed, but Spiritualists were able to understand these so-called miracles by the psychic facts that were happening to-day.

It was not enough to tell people they must accept the resurrection of Jesus on faith, and the truth of their own personal future resurrection, on faith in certain traditions. Human nature was human nature all the world over, and it was outgrowing the swaddling clothes of ecclesiastical authority. Where the issue was one of life and death—death or everlasting life—the futility of relying on a faith that had become attenuated to vanishing point, like that of children in Father Christmas, was foolish and suicidal on the part of those responsible for the established religion of the nation.

## JESUS WORKED HARD TO GIVE EVIDENCE.

Jesus himself had not required his disciples to accept his resurrection on faith. When they had treated Mary's report of having seen him as an idle tale, he took infinite pains, worked hard as a materialised spirit, to give convincing evidence of his survival. He appeared to them and conversed with them time after time, and with exquisite patience and forbearance he acquiesced in Thomas's request to be allowed to put his fingers in the nail-prints, so that he might have knowledge instead of faith, certainty instead of surmise.

## EXOTERIC AND ESOTERIC RELIGION.

All religion has an exoteric or exterior aspect and an esoteric or inner significance. The ancient Greeks, and the Egyptian and Hindu priests before them, presented to the multitude the exoteric aspect only. Religion was conveyed to the people at large by symbols. Idols of wood and stone were used as symbols of the divinities, or spirits, represented. The inner significances were reserved for the privileged few, the priests and initiates, who alone came face to face, during the celebration of the Mysteries, with the divinities themselves.

Religion was in those times presented symbolically, and faith was for the people an important factor, for it was necessary that they should believe that the symbols represented realities. In course of time the symbols came to be mistaken for the realities both by the ignorant and by persons of higher intelligence, who were not initiates, when they were unable to have faith that the idols represented spiritual realities. The initiates reserved to themselves alone the inner knowledge.

Now for good or ill Jesus altered all that. He said in effect, "Away with Mysteries, away with Initiates, away with the privileged few! The Kingdom of Heaven



is within each one, within you and you and you. No need for priests, no need for temples, for God can be worshipped on the mountain, by the lakeside, or in the wilderness."

#### A RELIGION DEMOCRATIC AND PRACTICAL.

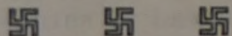
Jesus preached a religion that was through and through democratic and practical. He did away with exoteric and esoteric, with symbols, and with the necessity for faith. Come, he said, put your fingers into the nail-prints and see for yourselves; don't worry about the need for faith in what you do not know; the basic fact in religion is the survival of the soul after death, and I am proving survival to be true to each one of you.

The churches to-day were teaching by means of symbols, and often with no real knowledge that the symbols represented realities, for the priests of to-day, unlike those of old, were not initiated into the mysteries, and therefore taught without being themselves convinced. They did not seek a knowledge of the psychic facts proving survival; they denied their validity, and they elevated faith to the position of a virtue in itself. Mrs. Stobart said she had recently asked a lady, "Would you not rather know for certain that there is another life?" and the lady, much shocked, replied, "Oh no, because if I knew for certain I should no longer have faith, and faith is one of the greatest Christian virtues." The clergy of to-day must study the inner mysteries as taught by Spiritualism, or the people, who were studying these mysteries for themselves, would take religion into their own hands and put an end to an uninstructed sacerdotalism.

#### HUMBLE INSTRUMENTS USED.

A point to notice in the story of the resurrection was how God had made use of the humblest of instruments to accomplish the greatest work. The honour of letting the world know that Jesus had risen, and that man survives the grave, was bestowed on a woman who was formerly a harlot. Had Mary Magdalene not stayed behind at the tomb and given Jesus an opportunity to materialise and manifest, he might never have succeeded in making himself seen and known to his incredulous disciples, and in that case where would Christianity have been? We ought to be grateful to Mary Magdalene, for she was in fact the first Christian Spiritualist to whom Jesus revealed himself as spirit, and it was she who first spread the news of his resurrection, which is to-day the central fact of Christianity.

And so, in conclusion, said Mrs. Stobart, I want to derive from this story of the resurrection two lessons which are not usually extracted from it. First, Scepticism is a natural part of human nature, and people have every justification for wishing to verify the apparently "idle tales" told by Spiritualists. And Spiritualists ought to emulate the patience of Jesus in dealing with incredulity and affording all proofs available. Second, that when, like Mary Magdalene, we have been privileged to obtain proof of survival, we should not hesitate to spread the good news to the world. No one should leave it to others to be the missionaries of the great truth. No one should refrain from doing his part because he was only a humble individual. The sincere recital of a personal experience may influence the mind of some listener who may be destined one day to exercise world-wide influence. The greatest movements have in many cases had very humble beginnings, and if Mary Magdalene could be used as an instrument for spreading the gospel of everlasting life, there may be many in this hall who can be used, if willing, for furthering on earth the work of the risen Christ.



#### THE VALE OWEN FUND.

"HE who shall be able to endure to the end shall find a very great salvation." In these words, and from a bed of sickness, the Rev. G. Vale Owen concluded the address read on his behalf at the Church Room, All Souls, Langham Place, on January 15, before a gathering of clergy.

Such was his message to his brethren of the ministry and such is his message to all who profess and call themselves Spiritualists. In a document which may mark the beginning of a new epoch in the development of Christian Spiritualism, Mr. Vale Owen warned his fellow clergy that "if any of you should feel it your duty to investigate this subject it would be well first to sit down and count the cost . . . for it seems to be of Divine intent that nothing worth having shall be come by without sacrifice."

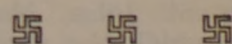
Those who were privileged to share his confidence and a loving friendship that cannot be replaced, know

how much he felt the separation from his brethren of the ministry which his fearless venture into the wilderness of unorthodoxy imposed. It was fitting, therefore, that his last appeal should have been made to those whose sympathy and understanding he so much prized, but seldom received.

His influence extended far and wide and has penetrated deeper than is generally supposed. "God never left Himself without a witness" and the witness of Vale Owen has exercised a profound spiritual influence upon the development of the Spiritualist Movement.

Almost his last act was to urge on his fellow clergy with humbleness of heart and fearless courage that "Spiritualism is the most progressive force in the world of religious thought at the present time and that the great historic opportunity for which the Church is waiting has been with us for the last half century."

Now that he has left this plane let us not forget that the "Vale Owen Fund" was established to provide for the maintenance of himself and those dependent on him. In terms of the Trust Deed the Fund will be continued for the benefit of the widow and family who forsook the cloistered hearth and shared his burdens with unflinching courage and devotion. Donations should be sent to The Trustees, Vale Owen Fund, 4 London Wall Buildings, London, E.C.2.



#### MR. FRED MONTAGUE AND MRS. ESTELLE ROBERTS.

##### A SUGGESTION FOR MEDIUMS.

I FEEL (writes a correspondent, a life-long Spiritualist) our mediums miss sometimes great opportunities. When, for example, a distinguished member of the Government, Mr. Fred Montague, Under-Secretary of State for Air, gave the address the other Sunday evening at Queen's Hall there must have been with him many spirit friends—perhaps some who were lost in the R101, perhaps Captain Hinchliffe, perhaps some of his late political colleagues, almost certainly some of his own relatives. But whilst for members of the audience there were Uncle Tom, Aunt Jane, Cousin Harry and a host of those family spirits whose names and relationship Mrs. Estelle Roberts gets so wonderfully, none was described for him.

Mr. Fred Montague listened most attentively whilst these descriptions were being given, but I doubt whether they changed his own outlook towards survival. What he said in his address was this:—"I am perfectly sure that neither fraud nor superstition, neither conjuring nor illusion, can explain the authentic phenomena of Spiritualism, but I am not yet quite sure that continuity of life has been fully proved." His reason for hesitancy is, he explained, that he prefers to exhaust certain fields of physics before accepting the complete psychic belief.

One can always welcome an honest doubter, and it was certainly a great pleasure to have Mr. Montague on the Queen's Hall platform. His presence there was due to his friendship with Mr. Groom, who, speaking from personal experience, was able to describe him as "one of the most unselfish workers for socialism."

Mr. Montague's address was a challenge to the attitude towards life, adopted by certain scientists, which he regards as the negation of life. "The old prejudice against the investigation of Spiritualist phenomena is," he said, "no longer tenable. In any other subject the weight of evidence would be regarded as overwhelming." This admission by a distinguished member of the Government should be of great importance to the movement, and as I recall it I wish more than ever that Mr. Montague could himself have been given a convincing message. It may not have been possible, nor may it yet be practicable for clairvoyants to get evidence at public meetings from spirits who in earth life were celebrities; but I hold that the time is fast approaching, if it has not already come, for gifted mediums to try for such messages, for now that Conan Doyle, Vale Owen, Abraham Wallace and others have joined in the Spheres the earlier workers and crusaders there must be a cloud of important witnesses anxious to manifest not only to their own friends, but to the public, and to tell them of their present experiences and activities and to give some striking evidence of survival. Let Mrs. Roberts and other good mediums ask their spirit guides about it. For now is the time for the Movement to make an important advance.

## The Re

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## The Research Methods of the Present S.P.R.

By R. H. SAUNDERS.

IN reading your very able Continental Editor's record of his seances at Tavistock Square for the benefit of the Society for Psychical Research, I recall with pleasure some of the incidents he relates, as I was a witness of his psychic gifts, when phenomena were produced of quite a startling character.

I am not likely to forget the astonishment of a sitter who was told by Monsieur Forthuny that he would shortly be concerned financially in a brewery. Unless the medium were sure of his powers that would have been a risky thing to say, for the person addressed might have been a rigid "dry," but in this case the gentleman said, in a surprised tone:—"Well, that's extraordinary! I've got in my pocket the prospectus of a brewery company in which I contemplate taking shares."

It would be difficult to beat the startling psychometrical test submitted to M. Forthuny. A small box was handed to him, together with an envelope. The contents of neither article could be properly seen, yet immediately M. Forthuny handled them he sensed a dreadful tragedy, described a man fall dying, a terrible crash, a brilliant light, and even gave the names of persons concerned. The two objects had been taken from German Zeppelins brought down during the war, and Dr. Woolley of the Psychical Research Society in his report of the proceedings has admitted that this was a striking proof of the accuracy of M. Forthuny's readings.

I cannot understand why there should ever have been the slightest hesitation to admit the success of M. Forthuny's demonstrations, for, to judge from the hearty applause which greeted his "hits" those present were not only perfectly satisfied but delighted. M. Forthuny spoke in French when addressing particular sitters, who understood what was said quite well, and for those whose French was limited a competent interpreter rendered it into English.

In referring to M. Pascal Forthuny's work for the Psychical Research Society at Tavistock Square, one must of necessity refer to its notorious "Research Officer," Mr. Theodore Besterman, and the dignified rebuke M. Forthuny has administered to this party. That censure would sear anyone with the slightest claim to gentlemanly feelings.

Mr. Besterman had published in the *Journal* of the S.P.R. a cynical commentary on M. Forthuny's experiments which was grossly untrue, tactless and indeed wicked—for malicious innuendo is a weapon resorted to only by the unscrupulous—but fortunately for the truth Dr. Woolley has made an *amende honorable* in his

Report of the Proceedings, in which he writes of the "striking accuracy" of M. Forthuny's experiments, and winds up his Report with "the very warm thanks of the Society."

Now who is this Mr. Besterman? The answer is given in the fullest manner in the recent pamphlet by Mr. H. Dennis Bradley, entitled, "An Indictment of the Present Administration of the Society for Psychical Research." No more scathing impeachment of this so-called Research Society has ever been penned, and this Mr. Besterman figures very largely in the arraignment; and one must recollect it is written by one whose real Research and practical experience of psychical phenomena are far beyond those of any other member of the S.P.R.

This pamphlet has been sent to every member of the S.P.R., but the pity is that its circulation should be limited in this way. It should be deposited with every Spiritualist Society and in the hands of all who value genuine and sincere investigation of psychical phenomena, and whose sole desire is to obtain the truth, and nothing but the truth.

Mr. Besterman is called a "Research Officer," though Mr. Dennis Bradley terms him a "Besmirch Officer," with too good reason. It is extraordinary that so incompetent and inexperienced a person as he has proved to be should have been placed in the important positions of Editor of the *Journal* and Librarian of the S.P.R., and also that despite the indignant protests made against him by Sir Arthur Conan Doyle and eighty others he should still be retained in these offices. For the odium is reflected upon the Society as a body, and if Mr. Besterman's opinion that "practically all phenomena are faked" is shared by the Society, the sooner it ceases to function as a Research Society the better for the cause of psychic science, for it is obvious that as at present constituted it is neither equipped by experience nor animated by any real desire to ascertain the truth.

During the many years I have devoted to the examination of psychic matters I have tested twenty-five mediums, English and foreign, and I detected only one fraudulent, who assumed a power not possessed. I publicly denounced this medium. In one other case the medium undoubtedly had psychic gifts but was liable to "help" the phenomena at times.

After sixty years' acquaintance with supernormal phenomena in all their many phases I assert with emphasis that so far from all phenomena being "practically faked" the percentage of fraud is trifling, and that as a whole the phenomena are as real as existence itself, and have been triumphantly demonstrated on countless occasions.

## A Fine Opportunity for "The Talkies."

By MADAME M. HURST.

PEOPLE are slow, very slow, in taking advantage of a power that has come into this world and which is as mighty as the pen or the sword. That power is the talking film. At present its chief use is for amusement and money coining. That may be all right as far as it goes, but those responsible for sensational and paying films cannot take their money bags with them over the border-line, and is that all the use they are going to make of an invention which can push mental progress and knowledge of all things worth while with as great an impetus as steam once did the trade world?

Had some enterprising producer only thought of it, what a difference to Spiritualism would a series of lectures by Sir A. Conan Doyle on the "Talkies" have made now.

Perhaps one day each town of any size will have a Municipal Talkie Cinema House of its own, for educational work, in which will be given lectures on things spiritual and uplifting, talks on astrology and all the other "ologies," travels in and customs of other lands, psychic matters, hygiene, babies' welfare, electioneering talks (without the eggs!), new and modern inventions demonstrated, latest books discussed, social etiquette, even engineering and automobile repairs for the amateur, dress and millinery parades, etc. Why, the uses would be infinite! What a useful mode of imparting knowledge to schools and colleges and other institutions, and all at a merely nominal charge!

There is many a clergyman buried in the country

who is a wonderful spiritual leader and anxious to make those in his small parish believe as he believes and share some of the sunshine and happiness that pervade his daily life; what is to prevent him preaching a test sermon in a sound studio and having it sent round on its faith-giving mission? If he is the right sort of man, he could help hundreds, nay thousands. The radio has done much good in that way, but to "say it with talkies" would be going one better. Why? Because the personality of the speaker comes right up to you, speaks to you, smiles at you as if you and he were alone in the theatre; you feel friendly, in fact, before the finish if he has a magnetic personality. You more than admire, you really like him, and by then he has more than half won you over to his cause.

Before leaving Hollywood for a visit to Europe I went to see the then newly released "All Quiet on the Western Front." The film in the making had kept me awake nights on end, so I thought I would go and see that pandemonium reproduced on the screen. Now that is a really "worth while" picture. It is the finest bit of anti-war propaganda work I have seen. It is horrible in parts, I admit, but I feel sure that behind Erich Remarque and his writings is a strong band of fallen heroes, who since going over have found out that the wicked and wanton waste of life in war leads to nothing but years of misery, an aftermath of no work, ill health, crime and general unhappiness and want. I feel sure it was they who urged him to give the true version of the horrors, the version the returned men will not speak of, but treat as a closed book.

Perhaps Erich Remarque and his helpers on the Other Side will accomplish between them more than the League of Nations and all the Peace Conferences in the world!



## THE International Psychic Gazette

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69, HIGH HOLBORN, LONDON, W.C.1.

### Lady Conan Doyle's Definite and Tangible Evidence.

**I**MEDIATELY after the passing of Sir Arthur Conan Doyle on July 7 last year, the world was on the *qui vive* for some sure and certain sign of his ability to return from across the Veil and make his spiritual presence manifest, and thus to vindicate the truth of the Spiritualist gospel to which he had devoted the last and most strenuous years of his life on earth.

At the great Memorial Service held in his honour in the Albert Hall a few days later, Mrs. Estelle Roberts was giving clairvoyant descriptions when she suddenly broke off and looking over to Lady Conan Doyle, who was on the platform, exclaimed, "Sir Arthur is here! he is here!" At the end of her descriptions she went over to Lady Doyle and said, "I have a message for you; Sir Arthur is here, and he wants me to tell you —." Here her voice dropped so that only Lady Doyle and her family heard the message, which was of a private nature. Lady Doyle afterwards stated that she was convinced this message came from her husband. Mrs. Roberts said she had first seen Sir Arthur during the two minutes' silence, and that while she was giving messages she saw him again distinctly and heard "his fine clear voice, which could not be mistaken."

Soon many messages were printed in the English, French, American and Australian press, purporting to have been received from the Chief Apostle of Spiritualism by mediums in their seance rooms. Some of these were characteristic, and some were not; some were felt to be quite convincing and some were the opposite, and it is right to say that the secular press seemed disposed to lay more stress on the improbable messages and less stress on the probable ones, and thus to cast doubt on all the communications.

Lady Conan Doyle in these circumstances promised that as soon as she had proofs which might be claimed to be "veridical" beyond all doubt, they would be published, and on Tuesday, April 7, she offered this "definite and tangible evidence" of her husband's survival in documents which covered a large part of the front and last pages of the *News Chronicle* of London.

These consist of spirit photographs taken by Mr. William Hope, of Crewe, in which the face of Sir Arthur undoubtedly appears, along with those of many of his friends who are now in the Other World. There is also a written message which was mediumistically received on a photographic plate, and this is indubitably in the handwriting of Sir Arthur.

This latter kind of "photograph" (technically called a skotograph) or impression of a written message on a negative without the aid of light—an impossibility in ordinary photographic art—is one of the greatest miracles in psychic science. A plate is usually wrapped up in black light-proof paper, held for a few moments between the hands of the medium and the sitters—without being put in a camera—and then developed. On the plate produced through Mr. Hope's mediumship the following message from Sir Arthur to his family was written:—

"My dear all of you—I have greatly looked forward to this, but I cannot come in contact as I ought. There lies the difficulty. My greeting to you all. You are indeed doing God's work.—Arthur Conan Doyle."

This simple message is obviously in Sir Arthur's own characteristic handwriting, and no hypothesis of trickery

or forgery would be even plausible. Mr. Hope's honesty and psychic power have stood the test of many years, and the only occasion on which doubt was cast upon them was when Harry Price, Eric Dingwall and Company, on behalf of the once great and respectable Society for Psychical Research, played a measly trick on him by inserting two plain plates in a box they pretended contained only X-rayed plates, and accused him (Hope) of having made a fraudulent substitution! Fortunately for Hope he had insisted at the time of the experiment on refusing to touch the plates, and all the manipulations of opening the packet, extracting the plates, and putting them in the photographic slide for exposure had been performed by Harry Price himself! Nevertheless, psychic "extras" appeared on both plates. Hope's honour was triumphantly vindicated in this villainous case by Sir Arthur Conan Doyle and M. Pascal Fortunay, who wrote one a serious and incisive pamphlet on the subject, and the other a humorous and no less destructive one, and the clumsy fraud of the Psychical Research tricksters was thus ruthlessly exposed, although the Society has never to this day withdrawn its widely published slander or apologised to Mr. Hope. And with all its prestige and pretensions this Society could neither produce a psychic photograph nor a skotograph—it can only disparage these psychic marvels when they appear!

Lady Conan Doyle, in her *News Chronicle* article, describes in detail the proceedings when the various remarkable spirit-photographs were taken.

Her elder son Denis had a photograph taken by Mr. Hope at the British College. "He took his own plate, upon which he put a private mark, and did everything himself, and when he developed it there was his dear father's face over his shoulder."

A few weeks later she and her younger son Adrian went to the College.

"Mr. Hope had no idea we were coming for a sitting, as he is never told the names of the sitters at the College. The secretary only says to him: 'We have an appointment booked for you at 11 o'clock and another at 3 p.m.' Nothing more. You take your own plates—he always prefers that—and examine the camera thoroughly."

They took two plates out of their packet, put a private mark on each of them, placed them in the slide, and when they had been exposed by Mr. Hope, they developed them themselves. On the first plate was the face of an old friend who had passed to the other side two years ago. "On the second was a message in my husband's own writing across the plate," says Lady Doyle. "No hand but my own and Adrian's touched these plates." Sir Arthur had said at a private seance a month previously that he would try to write a message on the plate, and he had succeeded. This was something definite Lady Doyle could show to the world, authenticated by his own personal signature, and not by anyone else's dishonest manipulation.

Lady Doyle concludes:—

"This is definite and tangible evidence of the personal survival of my husband—the handwriting of a so-called 'dead' man from the other side, done under the most rigid test conditions. Truly there is no death, only transition into another sphere of life."

The photographs have naturally excited intense interest not only among convinced Spiritualists but among the general public. The faces of Sir Arthur are obvious and unmistakable, and on one plate is a splendid likeness of his old friend, Dr. Abraham Wallace. On this particular photograph a psychic friend of long experience has pointed out to us at least half a dozen other faces, and he says that the more closely and carefully he has looked into the pictures the more faces is he able to see. Amongst these he has recognised and shown us what appear to be very clear images of the faces of W. T. Stead, George R. Sims, and Dr. Peebles.

Our friend says that obviously Sir Arthur had with him when these portraits were taken a great company of his friends, and that it would be of intense interest to have an account of these spiritual gatherings for manifestation from Sir Arthur himself, as well as from some of the notable figures who appear beside him, if a suitable opportunity were provided for it by one or more of our most accomplished mediums.

The suggestion is worth noting, but meantime Lady Doyle may be congratulated on having rendered a great service to the Cause by publishing to the world these documents, which are neither fakes nor conjurers' tricks but veritable indisputable evidence, which no one can honestly gainsay, that our friends who have gone hence across the Veil can return and show that they are still very close to us, as they often are, though unhappily the eyes of most of us are "holden" and cannot see them.

J. L.

May, 1931.

OUR  
A MONTHLY REVIEW

(This Chapter)

Joan of  
FIVE H

**T**HESE two dat centuries that of Orleans peris apostate, and idolat of Rouen (May 30, millenium her name veneration throughout the world.

Among us, in prodigies, the Lorraine virgin continues her extraordinary existence still. Her presence, invisible but real, sustained our allied soldiers in the Great War during their struggles to vindicate the Right and to maintain Civilisation. The spiritual counsels she conveyed to the hearts and minds of our military chiefs possibly saved the world of our generation, just as the counsels of Saints Michael, Catherine, and Marguerite inspired herself—a simple girl of eighteen—to lead her nation's armies against the ruthless invaders of a hundred years and to liberate France.

### THE SOURCE OF HER INSPIRATION.

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**THE MOST THRILLING**  
Joan's brief life containe The French historian, Henr



## OUR INTERNATIONAL CHRONICLE:

A MONTHLY RECORD OF SPIRITUALISTIC AND PSYCHIC HAPPENINGS THROUGHOUT THE WORLD, WITH SOME PERSONAL RECOLLECTIONS.

By MONSIEUR PASCAL FORTHUNY.

(This Chronicle is Written in French, and is Translated into English by the Editor.)

### Joan of Arc, the Mediumistic Maid of Orleans.

FIVE HUNDREDTH ANNIVERSARY OF HER MARTYRDOM.

1431-1931.

THESE two dates embrace the five long centuries that have passed since the Maid of Orleans perished at the stake as a heretic, apostate, and idolator, in the old Market Place of Rouen (May 30, 1431), and now after half a millenium her name is honoured with a universal veneration throughout the world.

Among us, in prodigies, the Lorraine virgin continues her extraordinary existence still. Her presence, invisible but real, sustained our allied soldiers in the Great War during their struggles to vindicate the Right and to maintain Civilisation. The spiritual counsels she conveyed to the hearts and minds of our military chiefs possibly saved the world of our generation, just as the counsels of Saints Michael, Catherine, and Marguerite inspired herself—a simple girl of eighteen—to lead her nation's armies against the ruthless invaders of a hundred years and to liberate France.

#### THE SOURCE OF HER INSPIRATION.

When the Church authorities were trying her, before condemning her, they claimed that she had been inspired by the Devil! They were incapable of understanding that her guides were resplendent Angels of Light. They quoted the Bible against her; she told them gently but resolutely, however, "I read in a Book where there are more things than in yours." In front of them, as in the woods which surrounded her native village, Domremy, she heard her "voices," which came forth from heaven. She whom they called heretic and renegade was by far nearer to God than her bishops and confessors. She defended herself with greater authority than that of the most learned counsel, and in the little Rouen court-room, face to face with cunning casuistries and pitiless tortures, she was the calm interpreter of the purest thought of the angels.

#### THE MOST THRILLING OF ALL MARVELS.

Joan's brief life contained the grandeur of the Infinite. The French historian, Henri Martin, has justly written:—

"Nothing like it has happened in the whole history of the world. The coming of Christ is the most beautiful of divine miracles. The brief life of Joan on the earth is the most thrilling of all human marvels."

On the block, when the flames were cruelly consuming her, the pious peasant exclaimed "Domremy" and "Jesus." Thus at her supreme moment she associated in her thought the homely hillside where she had been wont to herd her father's sheep and the celestial Good Shepherd towards whom her soul was taking its flight. Already on the firmament of Normandy she perceived in her ecstasy the gates of heaven opening to receive her. It is in this attitude of true visionary that she is represented by the sculptor Allar—a convinced Spiritualist—in his beautiful statue of Joan which now stands in the old church at Domremy.

#### HER COMING FORETOLD.

Before Joan issued from her pastoral solitude, to become the miraculous virgin in silver armour on a black horse, to carry a white standard, to appear in the presence of the King of France, she had already been expected. All the common people felt certain she must come soon. A woman who had the gift of foreseeing future events had been conducted before the feeble monarch and had declared:—"Sire, I have seen in the heavens the shining of bright metal armour, and voices have told me that this warlike vesture will be worn by a young girl who will place herself at the head of our armies and save the country."

And then one remembers also the very ancient prophecy of Merlin, who predicted that a virgin Liberator would come forth from the Bois-Chenu of Lorraine.

#### HER OWN WARNINGS.

All happened as Merlin and the inspired medium had certified. One day Joan came forth from her village to obey orders she had received from the Other World. From the time she was thirteen she had been receiving warnings of her vast destiny while reposing in her parents' garden. It was there, in the midst of flowers, that she became clairvoyant and clairaudent. Her mediumship very quickly blossomed out magnificently. She apparently did not see ordinary spirits but only the most radiant. She heard no ambiguous counsels but only lucid exhortations which mapped out for her the path of duty. When the hour came she set out *en route*, and henceforth she had the gift of promonition. She knew in advance many acts and intentions of good persons and



THE STATUE OF JOAN OF ARC AT ORLEANS.

Taken during the Spiritualist Joan of Arc Tour in September, 1925.





Part of the magnificent monument to Joan at Bon Secours, near Rouen. The late Mr. A. E. Timbrell, solicitor, stands on the left and the Editor of this *Gazette* on the right.

bad, and predicted coming events. Names of opprobrium were thrown at her on account of her "sorcery," but she continued her way towards action, devotion, sacrifice.

#### SOME EXAMPLES OF CLAIRVOYANCE.

And before long she was herself very much astonished. She said to a soldier at Chinon, when entering the castle:—"Ah, you abjure God? And yet you are very near to death!" That same evening the soldier fell into the river and was drowned.

Not very long after, at Orleans, during the attack on the Bastille at the bridge, she cried to the English captain who had insulted her with coarse epithets:—"Surrender, Gledsdale, you have villainously insulted me, but I have pity for your soul and those with you." At these words the draw-bridge, on which Gledsdale and his soldiers were, gave way, and the Loire immediately covered their heavily-armoured bodies.

She recognised the Lord of Baudricourt, at Vaucouleurs, without having ever seen him before, and similarly she recognised the King at Chinon, though he was hidden among three hundred courtiers. When far from the battlefield she announced the defeat of the French on "The Day of the Herrings" at the moment they were vanquished.

When she met the king she repeated to him, word for word, a prayer he had just addressed to God, in his secret closet.

The Voices told her also of a fact utterly unknown. They said:—"The sword of Charles Martel is buried in the church of St. Catherine of Fierbois." And there it was found.

On the morning of the attack on the Tourelles at Orleans—May 7, 1430—she said:—"Blood will flow from my body to-day," and she was, in fact, pierced that day by an arrow.

At Compiègne, while in church, she had a sudden warning that she would soon be delivered up to the enemy, and said to her companions, "Good friends, before long I shall be led to my death."

#### HER REVELATION OF THE OTHER WORLD.

I might multiply examples of Joan's admirable mediumship, but these will suffice. In our days ecclesiastics and scientists are irritated when we speak of Joan of Arc as a medium. But they are wrong, being guilty of wilful ignorance or obstinate blindness. The shepherdess of Lorraine was a marvellous medium. She brought to the world of her time a splendid revelation of the invisible world. But, as said the Apostle John, "She came to her own and her own knew her not."

#### PREJUDICES OF RELIGION AND SCIENCE.

The honour has fallen to modern Spiritualism to combat the assumptions and prejudices of the Church on the one hand and medical theorists on the other. The first have made little advance from the view that Joan's mediumship was diabolic, and the second try to explain it away by nerves and hysteria! And yet the saintliness of these historical mediums is freely acknowledged—Saint Martin of Tours, Saint Gregory, Francis d'Assisi, Maria d'Agreda, Catherine of Sienna, Rose of Lima, and Thérèse d'Avila.

#### THE CELEBRATIONS AT ROUEN.

We shall see again at Rouen in the end of this month our Britannic brothers and sisters who come annually to the solemn ceremonies commemorating Joan's martyrdom. I remember seeing, in 1904, Mr. Tree, the Mayor of Hastings, in full regalia, preceded by two mace-bearers. He deposited a lily in forged iron on the spot of the stake. Many English people know that their great Queen Victoria wished to have the picture of Joan of Arc ever before her eyes, and had her portrait specially painted.

#### JOAN IN ENGLISH LITERATURE.

At this moment, while writing these pages, I have taken down from my library some books which were printed in England, and I have perused portions of them all which have greatly stirred my heart. First, there is the work of the historian, William Guthrie, who says of La Pucelle, "Like gold, she appears more pure after every trial." Then John Wesley declared, "She was a person whom it had pleased God to raise up." Again we have the glowing poems of Southey and John Stirling, and the generous tributes of Thomas Carlyle, J. Richard Green, and Andrew Lang. These are only a few of the English works which have honoured Joan as a great figure in history. The fellowship in devotion to St. Joan is a strong spiritual link among people of good will in many nations, and makes for moral progress and harmony. May they all learn to call for the intervention of the most lofty spirits, who, like Joan of Arc, continue from the Other World to protect humanity in its war against excess of evil, and to prepare it for The Age of Concord, under the reign of Spirituality Triumphant!

P. F.

#### The Chronicle.

##### A HARMONISING SPIRITUALISM.

We said a little last month (page 108) about Caodaism, and now add some additional information about this truly spiritual and Spiritualistic cult.

It is based on teachings emanating from superior spirit-entities and transmitted through mediums in trance. The Caodaist Review, of Saigon, says that all the Caodaist services begin with the burning of incense



The statue of Joan of Arc at Crotoy, the last place where she was imprisoned before being taken to her doom at Rouen. Photographed by the Editor.

and the offering it is said that "the Just; the Devoutness and Prophet, laid chief Discipline of Ch appear, under ma hymns. The faith according to the Buddhists yellow, those of three other

Great importance for it is claimed to which keep away e believe that their p specify in true Sp prayers attract to t and good spirits in

We shall give so mediums who play this new phase of violently attacked i who, according to t in mediumistic reve Beelzebub with the

#### THE SPIRIT

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Mr. A. Cervesato *Luce e Ombra* in s unknown world obse Corsican of the str hesitate to write:—" time and means, th about occult phenom would have profoun researches."

Bonaparte, when Italy, learnt on April a commissariat officer, he wrote to his wife

"What is the futu we? What magical f our eyes the things r are born, live, and d Chauvet is dead. His forth but that he wou I see his shade; it flo and will be propitious

At St. Helena the Montholon:—"Man l him an irresistible at a phenomenon. My me, are phenomena, leave you here; I see Opera, where I bow t mations, and listen t instantaneously this di the distance of centurie as I see the past? Th vellous and extraordina

He was keenly inte and clairvoyance. It clairvoyants he put q said to one of them, F tell me what I shall d will come out to-morrov "The secrets of natur more fugitive; up till

The problem of t reflections:—"Where i Where is that of a m existed before us, why Therein resides the gre believe that man is th the atmosphere; that and expresses life; th these fluids, and that ether, where they are ab in 1818.)

#### A PREMO

The following fact Drs. De Grandi Silv by Messrs. Eligio M of Varese, Italy.

Madame Angela Becca came to visit her son El 6, 1930. She told him t deceased husband, who fetch you in 18 days, mother of the absurdity



and the offering of prayers. In one of these prayers it is said that "the wise Confucius mapped out the path of The Just; the compassionate Buddha preached Devoutness and Charity; and Lao-Tsu, the Taoist Prophet, laid chief stress on Culture of The True, and Discipline of Character." These key-notes of virtue appear, under many variants, throughout the Caodaist hymns. The faithful Caodaists wear coloured vestments according to the category to which they belong; Buddhists yellow, Taoists blue, Confucians red, and those of three other faiths white.

Great importance is attached to their prayer in common, for it is claimed to create pure and harmonising conditions which keep away evil or inferior influences. All religions believe that their prayers have this effect, but the Caodaists specify in true Spiritualist fashion that their collective prayers attract to them the protective influences of great and good spirits in the Other World.

We shall give some other time an account of Caodaist mediums who play a very extensive role, and that is why this new phase of Eastern Spiritualism has been so violently attacked in Indo-China by Church missionaries, who, according to their incorrigible habit, pretend to see in mediumistic revelations nothing but the inspiration of Beelzebub with the cloven hoof!

### THE SPIRITUALISM OF NAPOLEON.

I have already mentioned here a circumstance which demonstrated the existence in Napoleon of a veritable belief in Spiritualism.

Mr. A. Cervesato now gives important testimony in *Luce e Ombra* in support of the deep interest in the unknown world observed in him who was called "the Corsican of the straight hair." The author does not hesitate to write:—"I believe I could prove, given the time and means, that Napoleon, who was ever curious about occult phenomena and the mystery of the universe, would have profoundly occupied himself with these researches."

Bonaparte, when commanding the French army in Italy, learnt on April 5, 1796, of the death of Chauvet, a commissariat officer whom he highly esteemed. Then he wrote to his wife Josephine, the future empress:—

"What is the future? What is the past? What are we? What magical fluid surrounds us, and hides from our eyes the things most important to be known? We are born, live, and die in the midst of the marvellous. Chauvet is dead. His last words were that he was going forth but that he would come back to rejoin me. Yes, I see his shade; it floats in the air. It is in the clouds, and will be propitious to my destiny."

At St. Helena the exiled emperor declared to Count Montholon:—"Man loves the marvellous, which has for him an irresistible attraction. In Nature everything is a phenomenon. My existence, the light that illumines me, are phenomena, we cannot define. In thought I leave you here; I see myself again in Paris entering the Opera, where I bow to the spectators, hear their acclamations, and listen to the music. If I can traverse instantaneously this distance, why should we not traverse the distance of centuries? Why should I not see the future as I see the past? The one would perhaps be less marvellous and extraordinary than the other."

He was keenly interested in magnetism, hypnotism, and clairvoyance. It is true that when he consulted clairvoyants he put questions too direct. One day he said to one of them, Puysegur:—"If you are so clever, tell me what I shall do in three days, and what number will come out to-morrow at the lottery." But he added:—"The secrets of nature are more subtle, more delicate, more fugitive; up till now they have eluded everybody."

The problem of the soul inspired in him these reflections:—"Where is the soul of a newly-born child? Where is that of a madman? If it be immortal, if it existed before us, why is it deprived of its memory? Therein resides the great secret of nature. I incline to believe that man is the product of certain fluids and of the atmosphere; that the brain absorbs these fluids and expresses life; that the soul itself is composed of these fluids, and that after death they return into the ether, where they are absorbed by other brains." (Written in 1818.)

### A PREMONITORY DREAM.

The following facts are certified authentic by Drs. De Grandi Silvia and Angelo Moraghi, and by Messrs. Eligio Minali and Erina R. Bianchi, of Varese, Italy.

Madame Angela Beccallio, aged 85, widow of a druggist, came to visit her son Eligio on the morning of February 6, 1930. She told him that in a dream she had seen her deceased husband, who said to her:—"I will return to fetch you in 18 days." Eligio tried to convince his mother of the absurdity of this dream, but the old lady

remained certain she would die in 18 days. She had, however, excellent health and was in full possession of her mental faculties; she lived an almost active life and herself directed the domestic concerns in her house.

Now on February 17 she suffered from heart trouble, but the doctor judged that to be without importance. She alone believed in its gravity, and said, "I shall die in a week." With perfect clear-mindedness she made all her dispositions, prepared for her obsequies, paid for candles and wreaths, and said her adieus to her friends. On the evening of February 23, she entered upon her last agony and died on the morning of the 24th, exactly 18 days after her dream.—*Luce e Ombra*.

### ECTOPLASM AT RIGA.

Some months ago we referred to sittings of the Riga Psychical Research Society with the medium N.T., who desires for the present to be known only by his initials.

New seances took place in October and December, 1930, and gave notable results. The medium was in trance and a red light was mostly used. The aim of these experiments was to obtain the production of ectoplasm. On October 9, the substance was seen by all the sitters. It came forth from the mouth of N. T., and measured, in the form of a bladder, 15 to 17 centimetres long. In the course of this test the medium became violently agitated and fell twice on the floor, groaning and suffocating.

On October 23, the experimenters received beautiful apports of flowers, and on December 6 two different fruits were apported which spread a strong perfumed odour in the room. The medium then was Mr. Kundzin.

### SUPERNORMAL PHOTOGRAPHY AT NICE.

On November 23, 1930, Mrs. Gal, the president of the "Fiat Lux" Spiritualist circle at Nice, was visited by an English lady unknown to her.

The lady asked Mrs. Gal to photograph her, for she believed herself capable of producing phenomena in psychic photography. A negative was exposed and beside the image of the visitor, the head of an aged man with a beard appeared, but was not identified.

A few days later, the circle was told at a seance with the ouija-board that the man with the white beard was Vincent de Paul Bailly, of the "Augustins de l'Assomption," founder of the journals *La Croix* and *Pelerin*, who was born in 1832 and died at Paris on December 2, 1912.

A letter was thereupon sent to the present editor of *La Croix*, asking him who V. de P. Bailly was, and when the reply came from Paris it stated that he was in reality the founder of the two journals mentioned on the ouija-board.

A modern biographical dictionary was next referred to, and in it was found a portrait of the friar which perfectly resembled that on the psychic photograph. Under the portrait was the notification "died at Paris, December 2, 1912." The ouija-board had said nothing but what was true.

### SPIRITUALIST CONGRESS IN CZECHO-SLOVAKIA.

A Spiritualist Congress will take place at Radvanice, Czecho-Slovakia, on July 5 and 6.

The Spiritualists of that country express the desire to enter into closer relations with their Spiritualist brethren throughout the world. Let them feel assured that their brethren in all countries will be very happy to be constantly informed of the Spiritualist movement in the young Republic of Central Europe. There exists, it is true, an organ of the movement whose birth we announced in this Chronicle, which has ever since pursued a brilliant career. It is the *Spiritistická Revue*. Unhappily whatever may be the graces of the Czech language, it is scarcely spoken beyond the frontiers of that beautiful country, of which Prague is the dignified capital. We have already expressed the wish that this *Revue*, which is obviously rich in its articles and information, should publish a summary of its contents in English or French. That would render a great service to universal Spiritualism, and would follow the example of the T.S.F. of Prague, which, after announcing its programme in Czech, repeats it in French. This arrangement responds to a truly fraternal requirement.

### "THE MANSIONS IN THE SKY."

When the whole Spiritualist family has been addressing tributes of affection and admiration towards G. Vale Owen as he was passing through the Veil into the Other World, it is interesting to open *Licht*, published at Breslau, and to read



an article by General Josef Peter on "Death and After."

The reading of this article recalls to me those descriptions of the world beyond which are so precise in the scripts of Mr. Vale Owen, whose inspirers pictured a whole creation analogous to that of the terrestrial sphere, with landscapes, lakes, mountains, houses and clothes.

General Peter writes that perhaps spirits, immediately after death and for some time, remain influenced by their former habits, and in a sort of somnambulant hallucination reconstruct around them the surroundings of their terrestrial life.

He says:—"So long as the material desires dominate the spirit, there will be no clear or true consciousness of the spiritual world. The spirit in that state creates his own world made of earthly representations. This dream state will not last always. There is nothing astonishing, then, in communications during the first period containing traces of terrestrial origin. There is nothing ridiculous in a spirit, after the terrible commotion of death, attaching itself to the world it has just left, and dreaming of houses, clothes, and other things."

Mr. Vale Owen's communications, however, reveal a substantial spiritual universe which is no mere dreamland, and the consensus of spirit-messages received by mediums in all countries confirm them.

### A TELEPHONE CALL IN THE NIGHT.

Can anyone explain this curious happening, which is reported in our Spanish contemporary, *Lumen*?

A doctor, sleeping in his bed, was awakened by a telephone call. He took up the receiver and heard the voice of a woman imploring him to come to the succour of an invalid in danger. The address was given—the street and number. In five minutes the doctor was at the door and rang the bell. No response. He rang again, and a servant came. On seeing him she said there was no one ill there. Besides, she added, the telephone was in her own room, and no one had used it. It was very mysterious.

Then the servant had an intuition. Perhaps the cook had become ill. The doctor accompanied her to the cook's room and found that domestic dead, as if she had died only about half an hour before.

Had the doctor been mentally influenced by a despairing appeal from the dying woman? Did he only think he had heard the telephone? Not at all. Not only he heard it but his valet as well. The latter heard his master repeating the name and number of the street as they were being given to him over the wire. So it remains a mystery still. Who can explain it?

### THE VISION OF CHARLES XI.

Perhaps it will be agreeable if I introduce in this Chronicle of contemporary events, a story of olden times essentially psychic, namely that of the vision of Charles XI, King of Sweden.

This king was positive in character and devoid of imagination. He was greatly afflicted by the death of his wife, Ulrique-Eleonore. One autumn evening he was seated in his study in the palace at Stockholm, talking with his chamberlain, the Count of Brahé, and his doctor, Baumgarten, a man profoundly materialistic and sceptical. At length the king lowered his eyes to the fire in the hearth and meditated in silence. His companions suggested they should leave him alone, but he said, "Remain with me." Brahé and Baumgarten understood that the king was thinking about his deceased wife.

Suddenly Charles rose and passed outside through the French window to view Lake Moeler. And it was then he saw, in the right wing of the palace, the windows of the Crown Room lit up with a brilliant light. He was mystified, but said, "I shall go to the Crown Room and investigate this strange illumination."

### "WITH THE HELP OF GOD!"

Followed by the Count and the Doctor, who carried candles, the king went to the entrance hall of the building and found it locked. Baumgarten hurried to bring the key. The door was opened and the first gallery was seen to be in total darkness. A servant thereupon approached and said to the king, "Sire, do not go further. There is some sorcery within. I have been told that your gracious Queen walks in that chamber in the night!"

At that moment a strange noise came forth from the gallery. The king, the only person who did not tremble, quickly opened the second door, saying, "With the help of God!"

Legend says that he found the room lit up by innumerable torches. On the walls hung foreign flags—trophies won by King Gustavus Adolphus—and Swedish banners draped with funereal veils.

It says also that he saw a crowd of people within, dressed in black, and that their faces were all unknown to him. And on the royal throne lay a bleeding body, arrayed in the insignia of sovereignty. A child was standing on the right with the crown on his head and the sceptre in his hand. On the left was the phantom of an aged man, and, opposite, several austere personages, in black robes, sat before a table covered with parchments. Then at a distance of a few paces were a block and an axe.

### THE BLOOD OF WASA.

None of these mysterious beings turned his head when the king and his companions entered. In a profound silence, several young men moved forward, with their hands bound. The first looked at the block with disdain. The body on the throne moved, and red blood was coming from its wounds. The first young man immediately kneeled, put his neck on the block, and the executioner decapitated him. The head rolled to the feet of King Charles, to whom one of the judges said, "Charles, this blood will not flow during thy reign, but in five reigns after thine. Woe for the blood of Wasa!"

Thereupon all the phantoms began to melt away and to become transformed into a mist, which promptly disappeared. The black hangings gave place to the ordinary tapestries on the walls and the torches became extinguished.

The terrible vision had lasted ten minutes. The flowing blood, the decapitated youth, remained as if only a frightful nightmare. But Charles XI returned to his study and dictated an account of these prodigies, which he signed, and which was witnessed by the signatures of Brahé and Baumgarten. In 1841, the French author, Prosper Mérimée, certified that this document was still extant in the royal Swedish archives.

### HISTORICAL VERIFICATIONS.

The king wrote with his own hand:—"If this story is not absolutely true, I renounce all hope of a better life, which I may have merited by my zeal in working for the happiness of my people and by upholding the interests of the religion of my ancestors."

When one remembers the death of King Gustavus III. and the judgment of Ankarstroem, his assassin, one finds more than one correspondence between the historical facts and this strange prophetic vision. The decapitated young man might well have represented Ankarstroem, and the bleeding body on the throne Gustavus III. The child would represent his son Gustavus Adolphus IV, and the old man would be the Duke of Sudermanic, uncle of Gustavus IV, who was first Regent of the kingdom, and finally king, after the deposition of his nephew in 1829.

### PETITES NOUVELLES.

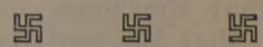
*Het Toekomstig Leven*, our Dutch confrère, comments in judicial terms on the attitude of the London Society for Psychical Research towards psychical phenomena, and mediums visited only to be reviled by Theodore Besterman. The article quotes from the communication on the subject from Commander Quentin Craufurd, R.N., which appeared in the *International Psychic Gazette* last October.

The *Greater World* has amiably reproduced in its pages my remarks on the ancient Sibyls which appeared in the *March Gazette*.

MELBOURNE, Australia, has now a magnificent "Temple of Modern Spiritualism," erected in honour of Mr. W. H. Terry, "the pioneer and promulgator of rational modern Spiritualism in Victoria." It has just been opened and dedicated by Messrs. W. H. Lumley, O. A. Waschatz, and Edgar Tozer, all ardent leaders of the movement in Australia.

P. F.

NOTE.—Communications for our Continental Editor should be addressed to Monsieur PASCAL FORTHUNY, 10 Avenue Frédéric Forthuny, Montmorency, Seine et Oise, France.



### "THE COMFORTER OF SOULS."

O! Comforter of Souls—Thy wisdom great,  
True help provides on earth for those who wait,  
And hope, and trust, and suffer in this life;  
Thou never wilt forget man in his strife.

Sleepless and troubled by the thoughts that press,  
We cast ourselves upon Thy tenderness;  
In every hour of trial Thou art there,  
We give ourselves to Thee in hope and prayer.

ELISE EMMONS.

I FOUND myself s  
the bank of a river  
sloped still higher  
by a great mass of  
red sandstone. The  
river at an angle of  
leaving a triangular gap  
The elevation of the  
approached the water  
of it crossed the river  
about four feet at the river

The current passed southwestward between a rock. The side-wash of the water between the rocky islet on triangular space on my right bank, making comparative to be an outlet at the further the water rejoined the main

This calm water was shallow way through a sluice-gate some distance away. From steps led to a sort of observatory and a man was stationed there and the sluice-gate. At the bank, was a small boat-house a small boat moored to a post

The river seemed very wide bank being indiscernible, the outline indistinct, giving the A number of bathers of both water, some of the more timid river current and the bank, shallower water between the more fearless swimmers brave under the falls. Gay laughter out now and again, and all seemed

The air was generally languid oppressive, but those in the dashing about enjoying the water. The sun's declining the water with gold.

As I gazed upon the scene of the haze over the further sultry; the swimmers seemed the clouds were gathering of sun's rays, and presently reverberated through the hills

The man in the observatory signs of activity. I saw his eyes and anxiously scan the Presently he became excited and shouted to the bathers to A freshet!" he cried; "the flood

The more prudent people or more paid no heed to the down the steps, jumped into for emergencies. The flood—four feet high—came rushing overwhelming the foolish ones

Instantly all was confusion out in his boat, threw buoys swimmers, and some of the warning plunged in afresh but, alas! their efforts could a number were swept away disregarding the warning.

The man in the boat made efforts, endangering his own battling with the torrent which himself drowned when his

Can any reader interpret 9.55 p.m., on the 9th of May Was it a portent of some catastrophe a psychic drama with a purpose

MY OWN INTERPRETATION THE CLIFF

See March and April It has always been understood that water represented a rock by Moses, we know outflow.



## The Vision of the River.

By WILL CARLOS.

I FOUND myself standing on a slope above the bank of a river. On my right the bank sloped still higher to where it was crowned by a great mass of rock, which I believe was red sandstone. The rock extended out into the river at an angle of about forty-five degrees, leaving a triangular gap between it and the bank. The elevation of the rock decreased as it approached the water, and a shelving extension of it crossed the river, causing a waterfall of about four feet at the normal river level.

The current passed swiftly over the fall and swerved southward between a rocky islet and the further bank. The side-wash of the water filled the intervening space between the rocky islet on my left and the bank, and the triangular space on my right between the rock and the bank, making comparatively calm pools. There seemed to be an outlet at the further end of the islet by which the water rejoined the main stream.

This calm water was shallow, and some of it found its way through a sluice-gate and under the bank to a mill some distance away. From the sluice-gate a flight of steps led to a sort of observation tower built on the rock, and a man was stationed there as guardian of the river and the sluice-gate. At the foot of the tower, on the bank, was a small boat-house and a landing-stage, with a small boat moored to a post in readiness for use.

The river seemed very wide at this point, the further bank being indiscernible, or at least a haze made its outline indistinct, giving the impression of great width. A number of bathers of both sexes were disporting in the water, some of the more timid using the space between the river current and the bank, and some boys were in the shallower water between the islet and the bank, but the more fearless swimmers braved the tide, and even ventured under the falls. Gay laughter and snatches of song rang out now and again, and all seemed thoughtlessly happy.

The air was generally languorous and the heat somewhat oppressive, but those in the water were splashing and dashing about enjoying the delicious coolness of the water. The sun's declining rays lit up the scene, flecking the water with gold.

As I gazed upon the scene there was a gradual thickening of the haze over the further bank; the air became more sultry; the swimmers seemed to move more languidly; the clouds were gathering over the sky, obscuring the sun's rays, and presently a heavy clap of thunder reverberated through the hills.

The man in the observation tower began to evince signs of activity. I saw him raise his binoculars to his eyes and anxiously scan the reaches of the upper river. Presently he became excited. He hoisted a red flag, and shouted to the bathers to leave the water. "A freshet! A freshet!" he cried; "the flood is coming down the river!" The more prudent people at once obeyed, but a dozen or more paid no heed to the warning. The keeper ran down the steps, jumped into his boat, and stood ready for emergencies. The flood—a volume of water two to four feet high—came rushing down and over the falls, overwhelming the foolish ones still in the water.

Instantly all was confusion. The river-keeper went out in his boat, threw buoys and life-lines to bewildered swimmers, and some of the men who had taken the warning plunged in afresh to succour the endangered, but, alas! their efforts could not save many, and quite a number were swept away, losing their lives through disregarding the warning.

The man in the boat made most strenuous and valiant efforts, endangering his own life in an endeavour to save, battling with the torrent while giving his aid, but was himself drowned when his boat crashed on a snag.

Can any reader interpret this vision? I had it at 9.55 p.m., on the 9th of March, and again on the 19th. Was it a portent of some catastrophe on earth, or was it a psychic drama with a purpose?



### MY OWN INTERPRETATION OF "THE VISION ON THE CLIFF'S EDGE."

See March and April Numbers.

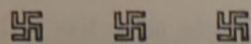
It has always been understood by the Mystics that water represented the psychic, and when we read of water, such as was produced from a rock by Moses, we know that it was a psychic outflow.

In psychometric symbology I have always found it to refer to psychic matters. We read that Jesus walked upon the water, and that a disciple desired to emulate him and failed ignominiously. Jesus was no doubt a very advanced psychic, and to-day the psychic element is evident in our midst. But we stop in the psychic, as if there were no higher fields for exploration.

In my vision the cliff typifies that type of intellectuality which affects to scorn the psychic, and the types of men represented the more blatant critics and revilers of the psychic, with some more sympathetic souls partly swayed both ways. The cliff signifies the barren intellectuality of those who disdain the psychic, yet have not attained the spiritual.

The Teachers of the spirit world are out to prove that spiritual truth cannot be obtained by intellectuality alone. In my vision the air represented the *spiritual*, surrounding the cliff and yet not of it. The Teacher demonstrated his power to tread the spiritual after proclaiming its possibility, and, taking the most daring of the group of men, invited him to follow. It seemed to the man that to step off the solid rock of intellectuality—to venture on the air—the spiritual—was suicidal, and he hesitated, but at length found that the spiritual was really more solid than the intellectual. As the Materialist may become a Spiritualist after experience, so the intellectualist may become spiritual.

As modern science has been forced to accept the hypothesis of a solid or homogeneous ether, so will the intellectualists be forced to accept the solidity or reality of the one universal substance—the spirit embracing all.



### IS PROPHECY MERE INSIGHT?

M R. JOHN STODDART, the well-known stalwart Scottish Spiritualist, is having a discussion with a clergyman on this subject in the *Falkirk Herald*.

In combatting the claim made by present-day ecclesiastics that "the work of the prophet was due rather to 'insight' than to 'miraculous power'"—a point on which Biblical scholars were said to be 'agreed,' Mr. Stoddart quotes Principal L. P. Jack as saying:—"Modern scholars were never less agreed on essential points than they are at the present moment." He says, "Whether insight, on the part of the prophet, will account for his work is not to be settled by scholarship but by actual present-day experience."

Then he goes on to show that seers and prophets are persons not merely highly intuitive, but that they do foresee and foretell what will happen in the future. By way of illustration he says:—

"A good many years ago a modern seer said to a friend of mine that she saw him some years hence as editor of a Spiritualist journal. They were absolute strangers to each other, but my friend occupies the position to-day."

"Another friend, also a Scotsman living in London, was almost at death's door from heart trouble. Medical advice was that he might collapse at any time. Much depressed by that report, his wife, who was a good medium, retired to her room, and sitting alone her hand was 'controlled' to write. She brought to her husband what had been written. It read—'Be of good courage, brother, you are past the worst, and in two years from now you will be swimming in your own Scottish waters.' Two years from that date he was spending a holiday in one of our coast towns and swimming in the sea every day."

"The same couple were sitting quietly in their home in London one Sunday afternoon, when the lady said to her husband—'James, I see a lady in Tunbridge Wells writing you a letter.' She read to him the letter which was delivered next morning, its terms being exactly what the lady had seen clairvoyantly the previous evening."

The first example given above refers to a definite prophecy made to the Editor of this *Gazette* by Miss Sarah McCreadie at a Sunday evening meeting of the Marylebone Spiritualist Association in 1895. That could not have been due to any mere "insight," for he was a total stranger who had never before been at a Spiritualist meeting, and his views and circumstances in no way pointed in the direction indicated. Seventeen years later, however, in 1912, he started the *Gazette* on its career and it is "still running," though that is nineteen years ago!







**BRIEF NOTICE OF NEW BOOK.****WAS JOAN OF ARC A "WITCH?"**

WITCHES STILL LIVE: A Study of the Black Art of To-day. By Theda Kenyon. Illustrated by Siegel. Riders. 12/6 net.

One is surprised to learn from the first sentence in this book that "to more than half the people on earth to-day the Power behind witchcraft is a dominant factor in daily life." Then at the heading of its first chapter on "Witchcraft: The Universal Faith," Mr. J. W. Brodie Innes is quoted as saying:—"The cult of the witch is as old as humanity . . . as flourishing to-day as in the fifteenth century, and as firmly believed."

We think that is rather a tall order, but the author evidently believes it. And her bias is patent in her treatment of Joan of Arc. George Bernard Shaw called Joan "one of the most eccentric worthies of the Middle Ages," and Theda Kenyon follows suit with the following equally blind estimate:—

"Jeanne d'Arc was, of course, the most famous historic example of a 'witch.' Whether she actually was a witch or not will never be proven; but any unprejudiced reader of the records will discover greater 'proofs' than the mere fact that the accusation brought against her was witchcraft and that she was sent to the scaffold for that crime."

"When she was twelve years old, in a race for flowers, the other children complained she was not running but flying near the ground. She first heard her 'voices' when she was thirteen—the Devil's year to make covenant with maidens. Never would she take her oath willingly on the Gospels; instead, she said, 'There's no mistake.' When asked if she blasphemed God, her reply was that she had never 'cursed her saints.' Who were her saints? She said that she had often seen them 'among the Christians.' Clearly that means that they were not Christians."

"Her attire was either red 'witch-dress,' or the male garments of the Diana cult. And there can be no doubt that her judges were well aware of a great underlying organisation of which she was a part—for every question, every comment, was carefully weighed with this in view. But if she was a witch, there can be no doubt that the career of the superb Maid of Orleans does much toward balancing the evil accusations brought against the cult."

The book consists of twenty chapters on as many phases of witchcraft and will interest people to whom the subject appeals, even though they may not believe that "witches still live."

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